

Beatitas Britannia;

Or, KING

CHARLES

The SECOND,

ENGLANDS

BEATITUDE.

A S

reached to the Incorporation of the HONOUR
 of EAY, in the County of *Suffolk*, *March 31. 1661.* being the
 Lords Day before their Election of Burgesses, and the Week be-
 fore the Choice of Knights for the County.

by EDWARD WILLAN Vicar of *Hoxne* in *Suffolk*.

Sen. Trag.

Decet timori Casarem : at plus diligi.

L O N D O N,

Printed for *John Williams* at the Crown in *St. Paul's Church-yard* 1661.

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CITY OF
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1898

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To the Right

H O N O U R A B L E

H E N R Y H O W A R D ,

Brother to the most Noble

E A R L E

And LORD - LIEUTENANT of

S U F F O L K .

Right Honourable;



T is to God we live engaged for
the blessing of a King so good,
he made him good, he made him
King, and all his subjects blessed
in him ; *fortunatos nimium bona si* Virgil.
sua norint. Yet to your good

H O O N U I stand for ever obliged also , for

e most early intimations of the Blessing, with the blessed representations of his Royal goodness. It was a favour like your self, Right NOBLE, a very ray of your own Nobleness, to be a *Phosphorus* then to one so much benighted with anxieties for that long absence of our *Phæbus*. It is nothing now to be shown the day-light of our glorious Day-star, it being of his essence so to shine. As *Synesius* said of that *Light* which rules by Day; that *King of Stars*, the Day making Sun. But in that saddest night to shew his lucifluous irradiations, and to elongate the beams of his glorious lustre to such a distance as *Hoxne* was something indeed. Few or none would represent him rightly, as your Honour did, before the smilings of that *Aurora*, at his rising from the neather world. And that welcome day brake first from your pre-enlightened self in these obscurer parts. Yea *sub nocte silenti*, your softest syllables of such a day approaching made me soon *rejoyce in hope*, and in such hope as made me *not ashamed*, nor yet afraid to awaken others, and bid them put on their loyalties again, so long laid off. Yea those twi-light hopes of having a King again, our own King, and

οὐ γὰρ πο-
τε αὐτῷ
καταλάμ-
πειν ἐν οὐ-
ρίᾳ τὸ
λαμπρὸν
ἔχοντι.
Synes. de
Regno.
a Macrob.

Virgil.

(6)

lation: Be pleased to read your interest in *Eng-lands Beatitude*. And the God of all Beatitudes and Honours bleſſe your Honour with Beatitudes both laſting and everlaſting, it is and ſhall be the Prayer of

*Your Honours moſt heartily devoted
as obliged Servant.*

EDWARD WILLAN.



ENGLANDS BEATITUDE.

Ecclef. 10. 17.

Blessed art thou, O Land, when thy King is the sons of Nobles, and thy Princes eat in due season, for strength, and not for drunkenness.



IT is the *Desire* of all Men to be *blessed*, but not the endeavours. And it is the endeavour of some to be *blessed*, but not by the means. And some be *blessed* without their endeavours, but will not rightly understand it. God *bles*ses them, as he *bles*ses all the Land, but they can hardly deem it a *ble*ssing, or dain to *bles*se him for it, because not what their *fanatick* Crosse-grain'd souls desired. Their minds were to *bles*se themselves with that *National* *use*, the want of a King. But God hath crossed their minds with a *National* *bles*se, even this of my Text. And *bles*sed be his Name for ever. *Let all that love the Lord say so*, though others will not. We are bound to *bles*se the Lord, and *rejoyce* in his *mercy*, though some repine and pine away to see God truly good to this *our* *Israel*. We can do no less, to prove our selves true sons of the Church, and loyal subjects. Nor they much

*a Pet. Low.
feor. ii. b. 4.
Distin. 49.
Aquino.
sum. 12.
q. 2. ar. 7.
Cicero in
Horatius.*

much more to proclaim themselves right *sons of Belial*, very
 a *Dent. 13.* Malignants, whose eyes are ^a therefore evil, because that God is
 13. good to England, and hath blessed it according to this Text,
 2 *Chron.* Blessed art thou, O Land, when thy King, &c.
 13. 7. *Verbum dictum super rotis suis*, as it is in the sacred Adage,
 25. word in due season, and fit to season this, or any Assembly, a
 Prov. 25. single assertion with a double condition. *Blessed art thou*, O
 31. Land, that's the assertion: *when thy King is the son of Nobles*,
 Ar. Mont. there's the first condition, *And thy Princes eat in due season*, for
 Interpr. strength, and not for drunkenness, there's the second. On these
 two conditions hangs all the certainty of the assertion, and
 to ascertain the Land to be blessed, we need but ascertain
 these two conditions of a blessed Land, when it may betru-
 ly said, as truly it may, *Rex tuus natus clarissimis: Thy King is*
the son of Nobles, and thy Princes eat in due season, for strength
 and not for drunkenness. It may as truly be said, *beata terra*
 blessed art thou, O Land. Any Land may be so stiled, that is
 so conditioned, and so may England now as well as any. In-
 stead of *beata terra*, blessed art thou, O Land, it may be said
beata Britannia, blessed art thou, O England, *Thy King is the*
son of Nobles, &c.

But before I discusse these conditions, that speak a Land
 blessed, let me disclose the blessedness bespoken on these
 conditions. *Beata terra*, the sense of *beata* is hinted by *terra*.
 A blessed Land, the *εὐδαιμονία*, blessed of it self is *εὐδαιμονία*,
 could it have stood by it self, had been dubious, but being
 adjoined to the Substantive Land, hath singled out some cer-
 tain significance, and can import none other *Beatissimè*, but
 what befits a Land; *blessed art thou, O Land*, figuratively spo-
 ken, *locus pro incolis*, the Land for the Inhabitants, by a Metaphor,
synonymy of the subject, yet not intending personal, but National
 blessedness to them.

Psal. 1. 1.

32. 2.

Rom. 1. 25.

9. 5.

In Scriptures we read of a blessed Land, of a blessed man,

and of God *blessed ever*, but must not think them blessed all one way, or with one kind of blessednesse: they be three beatitudes, and all of several species; that of a Land very good, that of man much better, but that of God infinitely best. The blessednesse of God is the greatest and highest good, that of men next, that of a Land *in suo genere*, least and lowest; for *beatus homo* is more in its proper sense then *beata terra*, but *benedictus Dominus* more then both. God is blessed of man, man of God, the Land of both: yea, God is blessed of man, and of himself too without man, and man is blessed, but not of himself without God, but of God, and not without himself, and the Land is blessed of God and man, or of God by man.

Gods blessednesse is first, and he is first blessed of himself, *seu sufficiens*; saith *S. Austine*, self sufficient. Blessednesse it self, and the fountain of blessings: *fontis vivus*, saith *Anselmus*, an ever flowing and an overflowing fountain, from him all blessednesse flows to persons and Nations, and to him should all their blessings return as riverets and foulds of water to the main, from whence, as *Scaliger* notes, they borrow beginnings. By him it is that man is *beatus*, and a Land *beata*, and by both should he be *benedictus*, blessed of man, and of men for being so of himself, and for blessing them. But he is not blessed of them, as they are of him. Mans blessing of God is merely Declarative, but his blessing of man is more. Man does not make, but only speak God blessed, and such a speaking of him so, addes nothing to his own self-blessedness. God is not the lesse blessed indeed, though man blesses him not: but man is, if God blesses not him. Man is not as God, of himself blessed, nor can he be: but God blesses him by communicating blessednesse unto him. Gods meer speaking of any man blessed, makes him blessed: as *Aquinas* well observes, his *fiat* does it, nor can it be without him. He is *vi-*

Plal. i. r.

32. 2.

Rom. i. 25.

9. 5.

S. August.
Supporia.

par. 3. c. 2.

Anselm.

Meditat.

lib. i. cap. 2.

Scalig. con-

tra Carda.

Exerc. 46.

S. August. *ta beati hominū*, saith S. *Austine*, the life of the blessed man,
de Critate his blessed life. *Summum bonum*, that makes it life and blef-
Dil. 1. 19. sed. Now the more man enjoyes him, the more he joyes in

Idem Con- him, and his fulnesse of joy will be in his fullest enjoying of
fess. lib. 12. him, but so we shall not be blessed of him without our selves.

Id. de He that made us without our selves, will not save us without
Triaist. our selves, as St. *Austine* well and truly. It is indeed by Grace

Ephes. 2. 5. we are saved, but not without cooperating Grace, as that orna-
ment of Hippo calls it, we must be workers together with God,

2. Cor. 6. 1. *cooperantes*, saith the Apostle, and so work out our own salu-
Phil. 2. 12. tion with fear and trembling. Though it be with respect to sa-
ving Graces, that men be stiled *beati*, yet not so much to their

having as their using of them: as *beati immaculati*, blessed are
the undefiled in the way, who walk in the Law of the Lord. Bles-

sed are they that keep his Testimonies, that seek him with the
whole heart. Psal. 119. 1, 2. where blessed is twice ascribed

to the using of such graces, and that blessednesse of another
Nature, and higher worth then this in my Text, that *spiritual*,

this temporal. Yet this is of worth too, yea of much
worth, worth my pains in preaching, and yours in hearing,

worth all mens prayers, when they want it, and all their
thanks and praises when they have it, as, God be praised,

now they have. This well inspired Preacher, Solomon him-
self, esteemed it an Argument worthy of himself, so did the

Holy Ghost in putting it into the pen of such an *Amanuensis*,
yet it is but terrene blessednesse, a temporal benefit, the bles-

sednesse of a Land, *Terra beata*, blessed art thou, O Land.

Blessed of God and man, or of God by man, for God
gives the man, and the men by whom it is blessed. By him

Kings reign, and Princes have felicitying vertues, as that of
Temperance, so eat in due season. When such are *beati*, the

Land is *beata*, blessed in them, and blessed by them, or for
them. Their blessednesse spiritual conduceth much to that of
the

Antecellens
em ibus e-
ruditione
& sapien-
tia. Ar-
guer. Di-
gnar. The.
1 Kings 4.
29, 30, 31.

Prov. 8. 15.

the Land, which is but *temporal*, meer *civill* happiness, yet may help to render some more then civilly happy. But not to mention what may be, it is National blessedness, and must be answered with National thankfulness. We must acknowledge Gods blessing in it, which is our way of blessing God, as saith *Aquinas*. Now to bless him so, let us resume the consideration of the two conditions: the *first* concerns the *King*, as supream: the *second* his ministers, here stiled *Princes*, as subordinate. As touching the *King*, it is conditioned that he be *the son of Nobles*; as touching the *Princes*, that they eat in *due season*, for *strength*, and not for drunkenness. In each condition observe twice two considerations, *first*, two and two *ex parte Regis*, concerning the *King*, and then as many again *ex parte Principum*, four and four in both, all *gradual Mediums* to National blessedness, or to the perfection of it, see them in order, and *first* in reference to the *King* these four.

Benedicere nostrum, est beneficium ejus agnoscere. Aquin. Tom. 13.

1. That the Land has a *King*.
2. That it has but one *King*, it is *Rex*, not *Reges* in the condition.
3. That it has its own *King*, *Rex tuus*, thy *King*.
4. That it has him by *succession*, as descended from the race of *Kings*, *filius candidorum*, the son of *Nobles*.

Secondly, in reference to the *Judges* and *Magistrates*, and other *Worshies* of the Land, here honoured with the stile of *Princes*, these four.

1. That there be *Princes* in the Land.
2. That they be *Princes of the Land*, *Principes tui*, thy *Princes*.
3. That they be *sober persons*, such as eat in *due season*.
4. That they be of *publick spirits*, as publick persons ought to be, and aim at *strength*, not drunkenness in eating. At strength to doe their office, and serve their *Countrey*, not

Tantum cibi potusque sumunt, quantum viribus reficiendis sufficiat, reliquum vero semper omnes fideliter Reipub. impendunt. Anton. Cortan. in locum.

at Drunkenness to debauch their Honours, and serve the Devil.

In those articles which refer to the King, we may see what should be, and is in *England*, to make it blessed. In these which refer to the Princes, what is, or should be, to compleat the blessing. To have a King, and but one King, and he both the right King, and a right King, is but what should be, and is, in *England*, the Lord be blessed, to make it blessed, and to have Princes in the Land, Peers, and persons of worth in Trust and Power, and they Princes of the Land, right Eng-

Td est, Jus
Nobilitatis.
Sigon. de
jure Rom.
lib. 2. c. 20.

Pemb. An-
alyt. Expos.
Comidere e-
nim debent
ut vivant
Deo; non vi-
vere ut com-
edant. Hugo
Cardinal.
in locum.

Nobilita-
tem non dat
unus dies.
Lud. Vives
Satellit.
See Swit-
zerland in
Mercator's
Atlas. And
in Archbish.
Abbot's
Descript. of
the World,

lish Worthies, to whom there belongeth *jus imaginis*, the Honours of ancient families, and they so qualified, as Princes should be, with Noble vertues, to do right honourable service to God, the King, the Countrey, eating in due season, and aiming at strength for publick performances, like publick persons, not Drunkenness, like sneaking sots in private Debaucheries, not serving their own lust, but the good of others, as it is, or should be, to make the blessedness compleat. Now for certain we have all the first in esse, and all the last at least in fieri. We have a King now, God be blessed, and we have our own King, the good Lord bless him, and be blessed for him, and he Rex Nobilis, a right King indeed. The son of Nobles in Solomons rightest sense. Gods blessing therefore to the Land, for blessed art thou, O Land, when thy King is the son of Nobles.

And we have Princes too, for an Honourable House of Peers again, to redeem us from that other House, and they Princes of the Land, not subditious Lords of adulterine Editions, no Proteſtorian Mushromes, meer Nullities Ephemeral, but of right Royal Creations: were Patricii, the right English Nobility, of nobler minds then to come down to those unenglished Confederates in the Land, that would have is like to the Land of Confederates, a very Anarchie;

Hero-

Heroick persons, and of Princelike sobriety, to eat *in tempore* (now, and then but *ad reficiendum*; as St. Jerome renders it, to renew their strength, exhausted with publick services. *Publici boni amantes*, as Corranus saies they should be, lovers of publick good. Such we have, God be thanked, though it may be, are not such. And so all the Articles be true, though not of all, and known so to be, though not to all. Certainly true of many, though not ascertained to the many. You all be such for ought I know; but certain it is that his Sacred Majesty takes all due care to have all so, witness his several Proclamations against Debauchery, wherein he commands both Princes and people to be of sober Conversations, that he in them might be as blessed by that condition on their part, as they are in him by that and all conditions on his. O that Claudians, *Regis ad exemplum*, &c. were verified in this, as in matters of lesse concernment, that such as love, or pretend to love his Majesty, would shew it in keeping those Royal Mandates as well as others. *Rex velit honesta*; Would to God Seneca could now make good what follows, *non eadem vobis*. Were all the people, are but all Princes such as the King would have them, the Land would surely be as blessed, as Solomon can assert it by the Text.

But suppose some defects in some, and I do but suppose it, *suppositio nihil ponit*; yet all being perfect *ex parte Regis*, the Land may assest the title of blessed; for as there is a blessedness on both conditions together, so in either by it self. And they be not merely the joynt conditions of one onely blessedness: but the different advantages of divers, so the original intends it. *PIETAS* is *plurale constructum*, as well as *singularis*. As it may be rendred *beata* with St. Jerome, or *beatitudo* with Pagnine and Mercer: so it may *beatitudines tue*, as Montanus latines it, thy blessednesses. And so much Buxa, a Master of that holy Language, likewise observeth, as

Pa.

S. Hieron.
Interp. Bibl.
Corranus
in locum.

Proclama.
May 30.
1660.

Proclama.
Aug. 13.
1660.

Proclama.
Septem. 29.
1660.

Claudian.
deq. Honor.
Cens.

† Joh. 14. 15.
Seneca in
Thyeste.

S. Hieron.
Interp. Bibl.

Pagninus
The Lingua
Sarr. Et.
: TUN
Mont. Bib.
Inaurin.
Buxt. Rad.
Hebraic. in
TUN
O q. e. tu
es bien
Heureux o
terre.

Pagnine does with the Targum and Rabbinical Criticks. Some of the French Translatours turn it by *euphemisms*. O how happy art thou, O Land? As wondering at the happinesse or happiness; happy in having thy King the son of Nobles; and happy in having thy Princes, Inch as eat in due season, for strength and not for drunkenness: beata in that, and beata in this, blessed in either, but wonderfull blessed in both together.

And not only so as by two single beatitudes, one by the one condition, another by the other, but by many in each; As 1. Blessed art thou, O Land, in having a King; and 2. blessed art thou in having but one King: and 3. blessed in having thine own King: and 4. blessed in having such a King as thine own, a King right Noble, the son of Nobles: and 5. blessed also in having Princes: and 7. blessed in having them temperate persons, such as eat in due season: and 8. blessed in having them aim at strength, not drunkenness in eating. And suppose them not all several blessednesses, yet be they severall additions to that so accumulate in the Text; and each addition is a blessing.

I cannot now review them all, but must take up with those of the King, or by him, which speak us blessed, and blessed, and blessed, exceedingly blessed. Shall I run them over again to open the palm of the Time with the Text? first, blessed art thou O Land, in having a King. But secondly, more blessed in having but one King. And thirdly, more and more blessed in having thine own King. But fourthly, most of all blessed in having such a King as thine own, a King most truly Noble, composed all of Nobleness; of Noble blood, and a Noble soul, Nobly descended, Nobly disposed, Nobly designed, filius candidorum, the son of Nobles, and Noblest of such sons, as maximus natus. A Noble Climax, the true Incrementum of England's blessedness. Let us pace the Gradation again, and with steps more deliberate.

Filius Can-
didorum,
Periphrasis
optimi Re-
gis, bene,
beate, &
sancte edu-
catus.
Anton.
Corran.
Annotat.

And in the first place, let us well observe that our very first step towards *National* bliss is our *having a King*. The Text supposeth any blessed Land to have so. Nor does it pronounce a Land blessed without one. The *Land of Canaan* it self was very unhappy when it wanted a *King*, and was but merely mis-called the *holy Land*. It was indeed neither holy nor happy: but therefore unhappy, because unholy, & therefore both because *without a King*. When there was no *King* in *Israel*, every man did that which was right in his own eyes. And when every man did so, but few or none did that which was right in the eyes of *God*. And when it was so in the Land, how could it be blessed? Great was the wickedness then, and great the wretchedness in *Israel*: witness those wofull stories towards the end of *Judges*, where all the evils both *culpa* and *pæna*, of sin and suffering be often ascribed to the want of a *King*, *non erat Rex, there was no King in Israel*. Judg 17. 6.
21. 25.

And as *Israel's* woes in *diebus illis* were for want of a *King*: so were *England's* of late. *Non erat Rex in Anglia*, we had not our *King* in *England*. But almost every man plaid *Rex*, and did what seemed good in his own eyes. Yea every man but those good *English Protestants* that were true *Royalists*, and had the fear of *God* before their eyes. *Alas!* they only might not do what seemed right to them, and was right indeed; or not without dangers of censure and suffering. They might not do right to their *God*, nor right to their *King*, nor to their *Country*, nor to their own souls, except in secret. They might not serve *God* as they ought, nor pray for this blessedness of my Text, without hazzarding liberties, livelihoods, lives and all. Indeed much tender pity was then pretended towards tender Consciences; but none intended indeed for any but those erroneous. No kind of pity might be extended to any good conscience that obliged to Loyalty, nor to any pious soul that would not renounce the right *English* Protestancy. The mercies designed for such were cruelties: unless sequestrations, proscriptions and trucidations Jud. 18. 1.

* Invidiam
sortita est
Religio.
S. August.
Tdy μδρov
αλλ' οὐδὲν
Θεῶν.
Joh. 17. 3.

Jer. 6. 16.

were *Acts* of mercy; or unless the forcing of men from conscience with *Covenants*, and trappaning their souls with snares were mercies. All sorts of *Apostates* might be indulged: but no * *true sons* of the Church of England; as in Greece of old and in old Rome, men might have worshipped any God, but only the God of Israel, the *only true God*; or might have worshipped him with any but his own true worship: so in England of late men might have been any thing but *only* what they should have been, they might have been of any new Religion they listed, or of no Religion at all, if they listed, as to so many were. But might not be for that *good old way* they had been, and ever should have been: any but the *Divine service* of our Church might have been used, toleration for any besides might have been purchased. The *Jews* might have a *Synagogue*, and had in Englands *Metropolis* to deny our Saviour, and contradicted his *Evangelium*. But *English Protestants* might not be protected. Many were ruined, *Religionis ergo*, and others ran the hazzard. Theirs was the saddest condition of any, because there was *no King in England*.

† Lam. 4. 20.
Lucernam
Israel.
2 Sam. 21.
17.
Quintus
Curtius
de Gest.
Alexandr.
lib. 10.
Job 28. 13.
Psal. 27. 13.
142. 5.
Ila. 38. 11.
53. 8.
Ezec. 26. 20.
32. 23.
23.

We then were like to Israel for want of a King, and should not be unlike the *better Israelites*, now we have one. When God had blessed them with a King, they loved him as their lives; and styled him the † *Breath of their nostrils*, and the *Light of Israel*. We have now as just cause, as I conjecture: for the Light and Life of this our *Israel* went and came with our Sovereign. The whole Land without him was but *Corpus sine Anima*, a Body without a Soul; as *Quintus* said of an Army without a General. We could not then look upon England, as on *Iobs*, or *Dauids*, or *Isaiahs*, or *Jeremies*, or *Ezechiels Land of the Living*. It was a dying Life, we living; or a living Death we endured; a state worse then Death indeed.

Wh

When this Preacher, Solomon, in his dayes had considered the oppressions done under the Sun, and beheld the teares of such as were oppressed, and had no Comforter. On the side of their Oppressours there was power: but they had no Comforter. He praised the dead more then the living, Eccles. 4. 1, 2. Nor could he have done otherwise of late, had he considered the Oppressions done in England, and beheld the teares of such as were oppressed, and had no comforter. *Proh dolor! non erat Rex in Anglia*, there was no King in England to relieve the oppressed; or to enliven those that were even worse than dead. The Natural Bodie wanteth Life, when it wants a Soul; so did the Bodie of this Land, when that Civil Soul, King was parted from it. And Carke's-like, it corrupted apace, and bred devouring Vermin, which lived like themselves, upon the Bodies of other Men's Estates; while others, their betters did not, could not live as otherwise they might. Alas! good Subjects did not live, but suffer; for, *simplex vita non est vivere, sed valere*. It is not to live; merely to have life, but to enjoy it. But that we did not, could not, when the Civil Soul of our Nation; and religious Soul of our National Church was forced to a sorrowfull state of separation. Most heavy oppressions were all abroad. Such as made some *wisemen mad*, and some mad men Wise. So wise, as to see their want of a King; yea so wise, as to understand, that England's real Comfort is onely in a Royal Comforter. It was merely by *Antiphrasis*, that some would needs be miscalled *Conservators*, and others *Protectors*; when Piety and Loyaltie could find no Protection, because no King in England. But blessed be the King of Rev. 17. 14. kings, we have one now, to do us right; one that hath already enlivened, and enlightened the Land, as holy Job has it, *Luce viventium*, with the Light of the living. And no thing now can seem more reasonable than Acts of Oblivion,

Surely oppression maketh the wise man mad, Eccles. 7. 7.

Job 33. 30.

S. Chrys.
Homil. ad
popul. An-
tiochen.
† Tertul.
Lactant.
Instit. l. 5.
S. Hieron.
Epist. 128.
ad Fabiol.
Μακάριον καὶ
ἀγαθόν
δοκῶν δὲ
Rom. 12. 13.
Memineris,
quod servum
fuisti in ter-
ra &c.
Deu. 5. 15.

in reference to the late Oppressours, and to the Powers on their side. Yet nothing can be less suitable than present forgetfulness of such Oppressions, in reference to God our Saviour, who hath so redeemed us from them. It is indeed *νῦν ὁ καιρὸς ψυχῆς*, as S. Chrysostome saies of Sadness, to retrieve any thoughts of those injurious Times. Yet must they be thought of: not to corroborate Animosities; nor yet *renovare dolores*, to rub old sores; much less to beget Resolves, *cruorem cruore reponere* (if † noble Tertullian's phrase may be so taken) to recompence evil for evil. But for more pious purposes.

As first, to perpetuate due Thankfulness to God, for so memorable a Deliverance. That *House of Bondage*, our *English Egypt*, may not be forgotten, nor the *Bondage* of that House; least we forget our Obligations to thank our Redeemer. He hath raised the Land from National death, by reuniting it's Soul unto it. A blessingfull Resurrection! we are blessed by it, a *Blessed Land*.

And secondly, those Miseries must be remembered; to make our present Mercies appear the more like themselves. *Contraria juxta se opposita, magis elucescunt*. By looking back to the Cursedness of those mercilesse times, wherein we wanted a King, we may the better heed the blessedness of these, wherein we have one.

And thirdly, we must keep those Times in mind; to keep us from the like. To think of them may make men afraid to sin as they did, by un-Kinging the Land, or suffering it so to be un-Kinged. Let it never be forgotten, that for *England* to be un-Kinged, is to be un-Churched, to be un-blessed, to be undone. Let us so remember that *Shadow of Death* wherein we late, when the *Light* of the Land was so put out, as never to suffer it again to be so extinguished. Yea let us ever beware of those *ill kinds* of men, that be for

2nd. Saut.
70, Luke 1.

Opposing

Opposing, Deposing, and Killing of Kings, such be all * *Puri-* * See Dr. *tanizing Jesuites*, and *Jesuitizing Puritans*; *fratres in malo*, Owen's *Puritan Jesuitisme*, both for *Coertion*, and *Deposition* of Kings, and for *Decollation* too, *Herod* and *Pilate* reconciled. They differ *de modis*, but speak *de rebus* so like each other, that there is hardly the difference of † *Shibboleth* and *Sibboleth* in their speeches. And as near an agreement, if not a nearer of late, there hath been in their Actions. Unlesse some followers of *Lesley* have quite ont-gone all those of *Loyola*, in the Hardinesse of *resisting*, and *affronting* Royal Majesty; and out-done them in their Boldnesse of *Murdering* their Sovereign. Indeed they have set such a *President* of King-killing, as have put down * *Ravillaack* himself; yea and *Chastel*, and *Clement* the *Iacobin* too, or *James Clement*. Yea all those Treasons of *Stucley*, and *Sanders*, and *Somervil*, and *Crichton*, and *Parry*, and *Savage*, and *Babington*, and *Stafford*, and *Squire*, and *Lopez* were modest to that of the late *Jesuitizing Puritans*; and so was that of *Catesby*, and *Piercy*, and *Winter*, and *Faux*; the *Gun-powder* Treason itself, though horrid and hellish; even to astonishment, as is storied by that right reverend ^b Bishop of *Chichester*, and others. And let it be remembred, as it deserves, that those late *Regicides* were of two several fraternities; but both such active *Fanaticks*, as if they had been *Jesuited Romists*; or as if the soules of *Bristoe*, and *Garnet*, and *Oldcorn*, and *Watson*; yea of *Parade*, and *Verona*, and *Heureux*, and *Emmanuel Sa* had all broke *Purgatory*, and by a kind of *Mazarinean* *interpositions* were organized by * *Taskites* and ^d *Hetheringtonians*, and *Bareboneans*; yea by *Smeckymians*, and *Henderfonians*, and were acting them all in that *Work* for

log. pro Iohan. Chastel. Andr. Euilmon. Ioan. Apolog. Guignard Ribadeneira. Thuan. Hist. b Bi. Carleton's Thankfull Rememb. Bp. Barlow. Bp. Andrews. Leigh's Great Brit. great Deliverance. c See Bp. Andrews his speech against Task, inter opusc. d See Denison's white wolf.

Rome, their King killing Reformation. And if *Causa causa* be *causa causati*, as certainly it is, then by the *Fanaticks*, who began that Work, as *VVicked Regicides* as any others: yea the prime Agitatours. And *re vera*, they gave the first fatal blow, though others gave the last. They took the King's Crown off his head, though others took his Head off his shoulders. Had not those first *Fanaticks* so murdered his *Royal Power*; the others had never so murdered his *Royal Person*. The younger enemies of his *Religious Prophanitie* could not have taken away his Life, had not the elder taken away his friends in Church and State. Though the fatal Axe had an *Independent Handle*; yet had it a *Presbyterian Back*, and *Edge*, as well as a *Iesuitical Head*. Alas! the new model'd Factions were all but off sets of that first wild Root of Bitternesse. Their own eggs hatch't by themselves into such *Cockatrices*, to verifie that Proverb, *κρόκος, κρόκον ωόν*. They were laid in the nest of the *Scottish League*, and hatch't into what they have been. Let all therefore that value the Blessednesse of my Text, take heed of *Fanaticks*, of that ring leading faction, as much as of others. Let all that would keep their good King in just Power, keep such out of Power. *Ictus piscator sapit; The burned child the fire dreads*. Trust not *Fanaticks* of either faction. *In neither Barrel better Herring. Sero sapiunt Phryges*. Though *Christian pietie* may well forget to punish them, yet *Christian Policie* should not forget to prevent them. And I mind you of them, but onely for *Prevention*; wishing there might be a *Preterition* at least, if not a *Reprobation*. Of all *Fanaticke Regicides* in all *Elections* for Trust and Power. And I onely call them so, that will see no evil in being so. But as touching any true Convert, I shall say, as it was of *S. Austine* after his Conversion; *'Tis Tyranny to trample on him that prostrates himself*; and as that *Tragedian*,

Quem panitet peccasse, pene est innocens.

He

Erasm.
Adag.

Erasm.
Adag.
Camden's
Remaines.

a Fuller's
Holy State:
of S. Au-
gustine's
Life.
b Seneca
Traged.

He that is such, will surely wish, that all due care may every where be taken, to *purge out that old leaven*; that the next Parliament may be a *new Lump*. That what the *Healing Blessed Parliament* hath so well farthured, may by the next be as happily finished. And blessed be the Memory of that *Healing Parliament*, that hath so piously, and so prudently helped us to the Blessednesse of my Text; a joyous Blessing, the Blessing *specificall of Heaven* it self. And Heaven were not it self without the Blessing of a King: it could not be the place of Happiness, were it not a Kingdome. I never knew it stiled the *Commonwealth of Heaven*, but in *fanatick* the *Kingdome of Heaven*, and the *Kingdome of God*, and the *Kingdome of Glory*; and the Glory of it is merely from the King of Glory: without the King of Heaven, there could be no such Glory, no such Happiness, no such Joy, as there is in Heaven. The Saints and Angels there may thank their King for all their Glory, all their Happiness, all their Joy; and so they do with joyous Acclamations, incessant *Hallelujah's*.

His Majesty's gracious Speech to both Houses of Parliam. Decemb. 29. 1660.

Math. 3. 2.
23. 13.
1 Cor. 6. 9
2 Thess. 1. 5.

Yet some *Fanaticks* dream of an *Earthly Heaven* without a King; or would make Heaven it self without one for a thousand yeares, while the *King of Glory* should *Personally* reign on Earth so long. Others would have an *English-Commonwealth-Heaven*, for no lesse time, by *levelling* all to an absolute *Parity*. A fanatick Dream, or monstrous fancy begotten by two Misconceits.

First, that all *Subjection* in the Family of *Adam* was merely caused by the *fall of Adam*.

Secondly, that they be as free from sin as *Adam* before his fall; which is no less than the giving of Scripture it self the reason: for that has *concluded all under sin*, and that by a general *curse*. And if we say we have no sin, we deceive our selves, Ioh. 1. 8. (saith *S. Iohn*) and the truth is not in us.

But

But suppose there were no self-deceit *quoad hoc* in self-admiring *Adamites*. Suppose them as free from sin as they boast themselves. Yet are they amiss in that other conceit. For *Superiority* and *Subordination* were rather *corrupted* than caused by the sin of the *Protoplast*; and *Sovereign Power* was not brought in, but broken by his fall. It fell in him, and was as much impaired by the fall as he himself. *Gen. 1. 26*, God made him at first *in his own likeness*, with absolute Dominion, *in omnem terram*, over all the earth; and as the Dominion ran *over all the earth*, it surely took in all Inhabitants by a *Metonymy of the Subject*; and could not include all the *Rational Creatures* that were to *replenish the earth*, as well as those *Irrational*. And that Dominion over Rationals was first *Martial*, and so *Paternal*, and so *Imperial*.

Gen. 1. 28.

Eph. 5. 23.

1 Pet. 3. 6.

A Christo

Ecclesia

sumpsit in

subiecta est

illi: ita &

viro mulier

sit subdita

St. Amb.

Explan.

Epist. ad

Ephes.

** Joseph.*

Antiquita,

Judaic. lib.

1. cap. 2.

Eucher de

Nom. He-

brai.

St. August.

in Psal 1:6.

Nic de Lyra

in Gen. c. 2.

St. Amb is

Ephes cap 5.

First, Martial, for *ab initio* the Husband was *the head of the Wife*. And it was as much the duty of *Eve* to *Adam*, as of *Sarah* to *Abraham*, to obey him and call him Lord. *The husband is the head of the wife, as Christ is the head of the Church.* And therefore (saith *St. Paul*) *the Church is subject to Christ, so let wives be to their own husbands in * all things*, *Ephes. 5. 23, 24.* Where wives are commanded to be subject to their husbands *naturalis legem*, saith *St. Ambrose*, by the law of Nature, because woman had beginning from man. Husbands are Types of *Christ*; to whom was *Adam*. And wives be Types of *Christ's Spouse* the Church; so was *Eve*. And the Church is really the Mother of all living, as ** Eve* was *Nominally*. And as our Mother the Church has a *Royal Husband* of the *Second Adam*, from whom she had her being: so had our Grandmother *Eve* of the first, from whom she had hers. Nor was she the lesse her King for being her husband. Nor she more exempted from being a subject by being a wife; but subject even *eo nomine*, though of an higher form than other subjects.

So evident it is, that subjection was not brought into his family by his fall: but was there before, brought in with that *Honorable estate of holy Matrimony, instituted of God in Paradise, in the time of mans innocency*. So his first Dominion over rationals was *Marital*.

And so *Secondly*, Paternal, for this second was *potentially* and virtually in that first. By being an husband, and with that benediction too, *be fruitful and multiply, and replenish the earth*; he was a father *eminentèr*; God made him *in his own likenesse*, as he made him a man; and so he did, as he made him a father; but his likenesse to God in both, was his right of Dominion by both. He had the likenesse of his Maker, as he had τὸ εἰκόνα τοῦ θεοῦ ἀρχῆς the likenesse of Gods Principality: as *St. Chrysostome* well observes; By his Manhood he was Gods Representative in having Dominion over other Creatures. By his fatherhood, in having Dominion over all his off-spring, and *Eve* was one of them, though not *naturali modo*. And so *quatenus homo*, he had superiority over other Creatures: *quatenus maritus*, over his wife; *qua pater*, over his children; and *qualis pater*, as such a father, that had no father but God, he had *supremacy* over all mankind.

And so *Thirdly*, his power was *fontaliter Imperiall*. So that had he not sinned, to shorten his dayes, and lessen his Dominions, he had surely been at last *the father of many Nations*, actually, as at first he was Potentially. Had he lived to see the whole World peopled with his Progeny; he had seen his *Paternal Power* spread *Imperiall*; and his Empire greater then any since his fall. Yea greater than the Eastern and the Western both together. It had surely been *over all the earth*, according to that first Donation. Other Kingdomes there might have been, and should: but none like his. And other Kings;

Gen. i. 28.

St. Chris. Ad
Pop. Antioch.
Hom. 7.

1 Tim. 6 15
Rev. 19. 16

Kings; but none like him. But all inferiour and subordinate to him and his. His, like God's own Kingdome, had ruled over all: and he, like God, had surely been, not merely a King; but *Βασιλεὺς βασιλέων, ἡ Κυβερνήτης* King of Kings, and Lord of lords. Though some of his Sons, and of his Sonnes might have multiplyed so, as to have turned *potestas patrias* into *Regias*. Yet all their Multiplications must needs have been Descents from him by gradual filiations, and so subordinate to the Primacy of his Fatherhood, and that Imperial Power belonging to it. Nor could any Regified Sonnes in that state of Innocencie, have refused to reverence that singular likeness of God's Paternity and Power in him. The light of Nature, in that state of better knowledge, would surely have shown them the dutie of Sonnes to such a Father; and the Power of such a Father over his Sonnes. Nor could any have been like *fanatick Adamites*, in seeking to level his Power. And so indeed there had been a kind of Heaven upon Earth, as all had been blessed, like those in Heaven, with such a King, as by *S. Chrysostome* is defined *κεφαλὴ καὶ κεφαλὴ πάντων* the highest and head of all. But by the fall of *Adam* that *Universality* of kingly Power was broken; and the World's universal blessednesse lost thereby. And but some parts have been blessed since with smaller Kingships; and but sometimes. So *Canaan* was; and *England* is. Blessed be God, he hath blessed the Land with a King. That's the first.

S. Chryf.
Ad popul.
Anti. ch.
Homil. 2c.

Seneca
Trag. in
Thyest.

The *Second* is, to have but one King. Two are too many for one Kingdome; *Non capit regnum duos*, saith *Seneca*: One Head is meetest for one Body. The *Holy one* of *Israel* is so much for one, and for but one, that for all *Israel* he appointed but one *Moses*, and but one *Ioshua*, and but one of them at once, to order both the sword of Justice, and that of the *Militia* too. The *Camp*, and *Congregation* of *Israel*

1/1

Israel were both commanded by *Moses* first, and then by *Ioshua*, when *Moses* dyed. God knew, I believe, much better then any Commonwealth's man, what number was fittest for managing supreme Power. Two heads may be better than one for Counsels, but not for Commands: see in *Bodies Polemical*, and *Bodies Political* too.

First, in those *Polemical*, where there must be leading soldiers, and leading Leaders too, that one may lead another, and all be lead by one in order. One over all makes all as one. One Captain Commander of an Army was ever as needfull as many in it; yea many *General Captains* are apt, through emulation, to quarrel one another. But one *Captain General* takes onely the common Enemy for the object of his Quarrels. The *Romans* for a while sent their *Consuls* to war with joyned Commands, and for a while their *Military Tribunes*; but after a while, they found that error of dividing such Commands by the fatal Division of such Commanders; and so would have but one at once in absolute Power, whose *Dictates* all were to obey, from whence his Title was *Dictator*. And in that singular Number they found more safety, and better success than in their Plurals. The Body of an Army is ever in danger to be pulled in pieces, when, like the serpent *Aspidochelone*, which *Plinie* writes of, it hath two heads, one pulling one way, the other another. And more Heads may be more dangerous. The *Athenians* had surely been ruined, when many were equal Commanders with *Miltiades*, had not wise *Aristides* foreseen and prevented it, by perswading all the Commissioners to resign their conjoined Powers to the sole management of *Miltiades*. And that ill success of *Exmepes* was thought to happen to him, because the *silver Shields* were joyned with him. Such Commanders together can hardly agree to command as one. *Alcibiades* and *Nicias* were ever divided about the carrying on of their conjoined

*Vell. Patre.
Rom. Hist.*

*Quoniam di-
ctis ejus pa-
rebat popu-
lus.*

*Godwin's
Rom. Hist.*

*Antholog.
lib. 3. sect.*

2. cap. 12.

*Plin. Sec:
Hist. Nat.*

l. 8. c. 23.

*Horavals
Marital*

*Disconjes.
Chap. 3.*

Powers: so were *Fabius* and *Minutius*: nor would *Varr* and *Paulus Amilius* have agreed as one, had they been never so long conjoynd. The like may be said for others: but I need not look back to Ancient Times; nor into the *Tacticks* of *Lacedemonians* or *Athenians*, nor into the *seas of War* taken out of *Paternus*, *Frontinus*, *Trajanus*, *Hadrianus*, *Cornelius Celsus*, and *Cato Censorius*, by *Flavius Vegetius*, commanded by *Valentianus Augustus*. Nor need I ramble to Forreign Warsto note the ill of many; or the good of one good General: our daies afford an Instance at home most notable. One good *Albemarle* has done that General good of Restoring the Land to the blessednesse of my Text; more good than many would, or could have done. *Committees of Safety* were but miscalled so: the only safety was in his secrecie, and that in his sole General Captain-ship; for whose sake, let us for ever think the better of one *Polemical* Head, and best of him: and be, as he therein, for one *Political*.

And so *Secondly*, See one head best for one body *Politick*. *ἡ ἀρχὴ τοῦ κράτους ἓν ἐστίν* saith the Prince of Poets; Government by many is not good. God would have but one *David*, and but one *Solomon*, and but one of them at once, to be *King of Israel*. Nor is there more than one God to be King of Heaven. Nor can any Levelling *Common-wealths Man*, without blaspheming *Gods own way of Governing*, affirm *Popularity* to be so good as *Monarchy*. *Monarchy* by general vote has gone for the best of States. And * *Lupanus* might well say, *quid melius unius principatu?* Whats better then Supremacy in one? It is enough that one be *Magister Populi*. *οὐ πολλοὶ δίδουσι νόμον ἑαυτοῖς*, saith St. *James*: Be not many Masters. Many may do more hurt than good; as many did of late. *πολλοὶ ἐσθλὰ καὶ κατὰ νόμον ποιοῦν* saies the Proverb: Many Rulets ruined *Caria*. And by many Masters of Misrule this Land

Elion. Tact.

Vegetius de re Militar.

Hom. Iliad.

Epist. 4.

Epist. 4.

Epist. 4.

Epist. 4.

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Epist. 4.

Epist. 4.

was near its utter Ruine. When *Adrianus Caesar* had found his error of having many *Physicians*, he alluded to that Greek Proverb saying, *Turba medicorum perdidit Casarem*: A Committee of Doctours have killed *Caesar*. So did our many *State Physicians*, and worse; for they murdered *CHARLES the First*, our *English Caesar*. God keep the Land for ever from such Physicians of State. Let their be strongly detested of all: cruel *Phlebotomie*! Who but such a Colledge would have cut off the Head to cure the Body? for their sakes let us ever beware of many Tyrants. The poor *Athenians* smarted, when *Thirty* domineered. *Oligarchical Powers* were never safe; but oft times grievous to be born. So *Rome* found it, when that *Triumvirate* of *Caesar*, and *Pompey*, and *Crassus*, acted most like it self. Then *Lucan* could say, *Nulla fides regni sociis*. There is no faith in fellowships of a Kingdome; for every supream Power is ever impatient of a Partner.

Godwin's
Rom. Antiq.
Erasin. A.
poetern.
lib. 6.

Frig. Quest.
Polis.

Vellius Pater.
cul. Roman.
Hist. lib. 2:
Lucan.
Pharlat. l. 1.

Nec fert Pompeiusve parem, Caesarve priorem.
Proud *Pompey* could not endure an Equal; nor *Caesar* a Superior; yet *Pompey* was Popular, and seemed to act by a self-denying Ordinance, as *Statists* do, when their designs be meerly selfish. But his ambition was too great to content himself with the stile of *Pompey the Great*. *Pompeius Maximus* was his least and lowest aime: He liked no *Caesar* besides himself; nor could *Caesar* abide to be lesse than himself. *Aut Caesar, aut nullus*, was each of their aims; and so into factions they parted, as Supremacy-partners use to do. *Rome* might have known the cruel impatience of such Partnerships, by that of *Romulus* and *Rhemus*. And *Lucan* needed not to ramble from *Rome* for Instances; nor I thither. Our own *Chronicles* abound, and I need therein to look no farther than the Race of King *Brutus*, from whom this Island took the Name of *Britany*, for that of

See Plutar.
in vit. Pomp.

See St. Aug.
de Civitate
Dei l. 3 c. 6.

Fraterni
primi madu-
erunt san-
guine muri.
Luc Pharf.
Nec Ar-
nid Thebaïs
petenda e-
rant exem-
pla. Farnab.
in Lucan.

See the A-
bridgement
of the
Chronicle
of England.

See Camb.
Britan.

Hom. Iliad.
β.

Claud.
Dubr. Oyat.
insanl. Reg;
Dignita.

Hom. Iliad.

Arist. Ethic.

lib. 8. c. 11.

Ps. gregem.

Psal 77. 10.

Ο ποιμήν

τῆς ἐκκλησίας

John 10. 11.

vers. 2.

ἐν δὲ τῷ 11.

vers. 1.

Principes Pa-

storum.

1 Pet. 5. 4.

See Arist.

Ethic. lib.

3. cap. 12.

Albion. There I have read more than once those memora-
ble Instances of *Manlius*, and *Mempruius*; and of *Mon-*
gan, and *Cunidagius*; and of *Ferrer* and *Porrer*, who fell
from Ruling together, to ruining one another for sole Su-
premacie, till *Ferrer* ended his dayes; and *Porrer* that Royal
Race of *Brutus* soon after: So fatal it has been to have the
Kingly Power of this Land divided. Nor has it been lesse
fatal to have this Kingdome divided into many, as by the
Saxons into *Seven*. The Land was never so blessed, as since
that *Heptarchy* was turned to a *Monarchy*. Not many, but one
Supream felicifies a Land. *Homer's* advice to *Greece* was ever
as apt for *England*, *οἷς ἑξέσθαι ἑσθλὸν οἷς ἐκαταῖς*. Let their be one
Lord Paramount, one King. One puts by emulations;
as *Dubrelins* truly layes. And for the Peace of the Land,
now blessed be the Authour of Kingship, we have a King,
and but one now. It is again a *Monarchy*, as it should be;
and so *terra beata*. That's the *Second*.

And *Thirldly*, to blesse us more and more, God hath re-
stored our right King to us. We have our own King once
again; not an Intruder, but the lawfull *Heir*, given us by
him, who made him for us. One born for *England*:
as *Homer* stiled his *Agamemnon*; The Shepherd
of the People; appointed of God without doubt, to lead
his people like a flock. And like the good Shepherd his entrance
into his sheepfold was by the right way of *Royal Rights*: that's
by the door. Not like that late Intruder, who
climbed up some other way: *ἐκ τῆς ἀλλοτρίας τῆς ἀνομιᾶς* the same was
a thief and a robber. But thanks to him who is *ὁ ἀρχηγός*.
Our rightest leader is returned in peace; though that In-
truder was fetch't away in a bluster. Long may our wel-
come Shepherd lead the flock; Whose own the sheep are,
and he careth for the sheep. No Protector to an own King,
An own King takes the good of his Kingdome for his own;

and

and *minde rem populi* as his own. But own advantage, as *Freigii* notes, with *Aristotle*. And what was it but *pro-
prium commodum*, that the late self-minders miscalled *The
Good old Cause*. No Tyrants to such intruding Saint seemers:
They commonly blasphemed our Noble Sovereign with
the nick name of *Young Tarquin*; but were themselves the
proud Ravishers. They ravished the Body of his *Pol. tical*
Lucretia: they ravished his Kingdome, his Royal Palace,
and his Princely Revenues. And those * *Intruding Pul-*
piters, who *Pimping* for them (as some *servi-
ng men* use to
doe, to debauch *Young Masters*) were Ravishers too, and
taught them first the way by ravishing all the *fairest Per-*
sonages in the Land with violent and *adulterate sequestra-*
tions; embracing *filthy Lucre*, if not *fair Lucretia* too; and
taking to themselves the Bodies of other men's Estates,
without taking care for the estates of those other men's
bodies; quite forgetting the *time of Restitution of all things*;
and as little dreaming of such a time as this for the Restitu-
tion of some things. But blessed be that *Antient of dayes*
for restoring these dayes so like to those of old. The Land
begins to be like it self again, by it's own King, *beata terra*.
That's the Third.

The *Fourth* is the Crown of all the former, and most of
all felicitifies the Land. It is that we have a *Royal Sovereign*,
a right King; *הוא בן הבריות* the son of Nobles. Here the *Preacher*
puts the *Emphasis*; *Blessed art thou, O Land, when thy King
is the son of Nobles*. Some take it literally, as *Montanus*
renders it, *filius Heroum*, and *filius Nobilium*; the same with
our *English*, and *Vatablus* means the same by *filius Candido-*
rum; and so does *Tremellius* by *natus clarissimis*. Others
take it for a *figurative Phrase*: the son of Nobles, for truly
Noble. So *S. Ierome* has it, *beata terra, cujus Rex nobilis est*.

But

Freigii
Quest. Pol.
Aristot.
Politic. l. 5.
Donat.
Acciaiol.
Commentat.
in Arist. 1.
Pol. ii.
Olorius de
Regis Instit.
& Discipl.
lib. 3.
* By Pro-
clamat. a-
gainst Seque-
strations,
1643. all
Intruders
were pro-
claimed Ab-
ettors of
Treason
against
K. Charles
the 1st, who
was traitor-
ously mur-
dered.
a Acts 3. 13
b Dan. 7. 9.
13.
See Ari.
Montan.
See Vatabl.
See Trem.
& Iun.
See S. Ie-
rome.
See also Dr.
Craken-
thorp. Ser.
a Chron.
9. 5, 6, 7.

But I must not dilate upon the *Grammar* of the words. Two things, I conceive, come under the sense.

1. That he be *Rex Nobilis*, a Noble King.
2. That he be *Rex Natu*, a King by succession, as *son of Nobles*.

First, a Noble King: and a King may be so, by *Extraction*, or *Education*, or *Disposition*. Nobly born, nobly bred, nobly minded. He is most truly noble, that is so all three ways. And that's the Nobleness that so felicifies this Land. See it in all three severally.

First, by *Extraction*; the primary meaning of *בן חורין*, *Son of Nobles*: such a son-ship is an Happiness to a Kingdome, and an Honour to a King; although *Malvezzi*, to magnifie his *Romulus*, and vilifie his *Tarquin* affirms, that he is not glorious, that is born a Prince, but he that becomes one. By his good leave, and without it too, we must needs honour Noble Birth, and deem it glorious to be nobly born; most glorious to be born a Prince. We must give *honour, to whom honour is due, and unto Cæsar the things that are Cæsar's*; and honour is his, even from his Birth: the prime part of *Royal Birth-right*. The Text asserteth the Land's blessedness according to the King's Nobleness, and this according to his Birth; the *Son of Nobles*. And it is remarkable, that it sayes not *Herois*, in the Singular Number; but *Heroum*, in the Plural; of *Nobles*. Which may be several ways.

First, in respect of both the immediate Parents. He that was of an *Hebrew father*, or an *Hebrew mother*, was accounted an *Hebrew*. But he that was of such a Father and such a Mother, was called an *Hebrew of the Hebrews*; as *S. Paul* writes himself, *Philip. 3. 5.* so he that is of a Noble Father, or a Noble Mother may be deemed some way Noble; but he that is of both Noble, is Noble of Nobles. *filium Nobilitum*. That's the first, but the least. Second-

Malvez.
Romul. &
Tarquin.

Rom. 13. 7
Matth. 22.
21.

Godwin's
Moses and
Aaron. lib.
1, cap. 3.

Secondly, *Son of Nobles* may be in respect of several descents on either side, or of several descents on both. The last is far most Honourable; and that's the Nobleness of our *Charles the 2.* the *Son of Nobles* by many and many descents on both sides.

First, on his Royal Fathers side, descended from many and many most Noble Kings of several Kingdomes, and of all the most Noble Races in this. When the Race of King *Henry the 8.* was ended with *Queen Elizabeth*, Pretences were made by divers to the Crown of *England*: but after due enquiries made, they were all found in the *Royal Grandfather* of our most noble *Charles the 2.* And when the Business of Recognition was on foot in the Parliament *Tertio Jacobi*, it was made evident by that Renowned *Earl of Northampton*, that the Pretences of the *Britains* from King *Brutus*, were in King *James*, as from *Cadwallo*. Those of the *Scots* by *Fergus*; those of the *Picts*, by the daughter of *Hengist*; those of the *Saxons*, by the sister of *Edgar*; those of the *Danes*, by the daughter of King *Christian*; and those of the *Normans*, by *Margaret*, eldest daughter to King *Henry the 7.* in whom the *Red and White Roses* were most sweetly damasked: *Tork and Lancaster* well united, by that happy Match of *Henry the 7.* Son to the Noble *Earl of Richmond*, and *Elizabeth* eldest daughter to *Edward the 4.* from whom came *Prince Arthur*, who died young; and *Henry the 8.* whose Race ended in *Queen Elizabeth*, and left the *Royal Dignities* to the Race of *Princess Margaret* by *James the 4.* of *Scotland*; and so they became the *Royal Birthrights* to King *James* the first of *England*, and sixth of *Scotland*; and so to our most *Royal Sovereign*, *Charles the 2.* the rightest *Lineal Descendant*. כן חזרים by many most noble Descents on that side of his Royal Father.

The right
Honorable
Earl of
Northam-
pton's
Speech for
that Reco-
gnition.
M. S.

Secondly, the *Son of Nobles* also, as descended from many

Lupan,
Commen. de
Magistr. &
Trascluy.
francr.
Prasat.

Gwillim's
Display of
Heraldry.
Sect 6. c. 7.

ny Races of *French Kings*, by that most *Noble Daughter of France*, his *Royal Queen Mother*. An Honour of no little estimate; but so highly valued, as there is almost no Nation, saith *Lupanus*, *qua non ad francos Reges originem referat*, adeo magnum est fortibus nasci: which derives not some honour from *French Kings*, so much it is to be of such consanguinity. Were it feasible in a Sermon to shew you all the streams of *Royal Bloud*, that have flowed into the Noblest Veines of our most *Noble Charles* the 2. from all the high born Kings and Queens on all sides in all descents, you could not but most highly honour his Nobleness by Extraction; and think it no *Hyperbole*, but his *Birth-right*, to be stiled the *Noblest King in Christendome*, as that *Herault* honours him; and worthiest of all the Honours that Loyal Subjects can do a Sovereign, who is in *Solomon's* rightest sense, *The Son of Nobles*.

Acts. 7. 21,
22.

Dens efficit
in adoptare-
tur à filia
Pharaonis.
Macar.
Homil. 9.

The *Second* way of Nobleness is by *Education*, or *Institution*; a Nobleness that God himself looks after. For when he designed *Moses* to be Ruler of his People *Israel*, he preordained his *Education* to be in the *Court of Egypt*; and not as a servant there, but as the son of a Noble Princess, who nourished him, iavm et qdr saith *St. Luke*, *as her own Son*; and so he was learned in all the *Wisdom* of the *Egyptians*. A Prince-like Institution, and merely by Divine appointment, as *Macarius* well observeth. Nor would God have *David* to be a King, before he had been a *Courtier*, and that not merely as one of *King Saul's* Retinue, but as of *Royal Affinity*, *Son in Law* to the King, no light matter; as *David* himself hinted to the servants of *Saul*, 1 Sam. 18. 23. But so he was to prepossess him with a Noble Spirit, by Nobleness of Institution. Such regard has God himself to Noble Education. Nothing more needfull for improving innate Inclinations to Noble Mindedness. And such Inclination

dispositions use to be in Noble Extractions; seminals of
 right Nobleness. When Noble Birth and Noble Breed-
 ing meet, as they should, they make right Noble indeed; as
 Lyranotes *scilicet in ornam.* says *Dionysius Carthusi-*
mus, they mutually adorne each other; like a precious
 Gem in an Ornament of gold. The Gold of Noble Ex-
 traction is ever fully adorned with the Gem of Noble Educa-
 tion; and right it is for both to be deemed precious. Gold
 is even from the very Mine, and so Nobility from the
 Wombe; for as *Chasanaus* says, *Nobilitas transit in fili-*
um in infinitum. The honour of Noble Birth for ever de-
 scends; and that of Noble Breeding should ever ascend.
 Noble Temperaments be in Noble Extractions; and No-
 ble Tendencies in such Temperaments; and such tenden-
 cies be easily heightened with right Institutions. Well
 therefore might the Preacher bestow the Honour of the
 Text upon *1 Cor. 10*. The son-ship of Nobility has the start
 of others to be bettered by Noble Breeding. And Noble-
 ness of Breeding should ever follow that of Birth. And it is
 not unlikely, but *Solomon* might have an Eye to Nobleness
 of Breeding, in assering what he does of the Son of Nobles:
 who so eyes the Education of our right *Solomon*, may see
 him heightened by it to the Zenith of right Nobleness, ad-
 vanraged by Institutions, by Afflictions, and by Intereessions.

First of Institutions, both Civil and Sacred; these by such
 a Church-Discipline, those by such a Court-Discipline; as
 could not but season him rightly for Court and Church-
 Concernments. His Tutors in both were more than Or-
 dinary; and his Institutions by more than Tutors. No
Nives, no *Coxe*, no *Ascham* could have instilled better
 Principles into his Noble soul, then have been by Tutors,
 nor any *Bachanan* so good. Much less could *Aristotle*, or
Plato, or *Seneca*, have bettered the same: though famous

Nichol. de
 Lyra in
 hunc Vers.
 Dionys.
 Carthus.
 in Locum.

D. Barthel.
 Chassan.
 de Glor.
 Mund. par.
 8.

By Institu-
 tion, in vir-
 tue, wis-
 dom, and
 politeness
 Education:
 Sons of No-
 bles, especi-
 ally they
 have Perib.
 analytical
 expes.
 a. e. Paci-
 ficus five
 pacatus,
 Eucherius
 de Nonis-
 Hebr.
 S. Hieron.
 Interp. Nom.
 Mat. h.

Tutors to great Princes. And I may tell you, that his Noblenesse of Education derives not all advantages, nor most, from Tutors, though most able; but from a most Royal and most Religious Father, of ever blessed Memory, *in quo instar omnium auxiliorum erat*; who could doe, and did as much as all besides, and much more. His Moods and Methods were like himself, most truly Noble: witnesse that part of his *Royal Likeness*, entituled, *To the Prince of Wales*. And witnesse those Effects which verifie *S. Augustine* touching Discipline, who sayes, it is *Magistra Religionis & vera pietatis*, the Tutorels of Religion, and real Piety. What pious and prudent Counsels were given *in a way*, I presume not to turn into *Traditions*. But my thoughts are of what, being dead, he yet speaketh: by his even inspired Pen. That *Εἰκὼν Βασιλέως* is still *pictural quens*, and will forever speak most *Royal Institutions*, and other Oraculous Enunciations; such as have conduced to the making of his Majesty *CHARLES le Bon*, and *CHARLES le Grand*; * Great in Goodnesse, and Good in Greatnesse. The *Mirror of Noblenesse* by right Institutions.

And secondly, his Noblenesse of Education has been bettered much in the *School of Afflictions*; *Παθήματα μαθήματα*: God himself, for divers yeares, was pleased to School him with the *Severer Discipline* of sad Providences. And with his Rod and *Ferula* hath surely beaten in the best of Wisdom, even that which is *Experimental*: For *Tribulation* *worketh patience*, and *patience Experience*, saith the Apostle. And to that his royal Father might allude in saying to him, *He had the advantage of Wisdome above most Princes*, in that he had spent some yeares of discretion in the experience of *Troubles*, and exercise of *Patience*.

And thirdly, his Noblenesse of Education was also advantaged much by Intercessions to God for him: Some by Loyal People

Εἰκὼν Βασιλέως
Λίκν
chap. 17.

S. August.
Serm 52.

Αἰκὼν Βασιλέως
S. Chrys.
Hom. 17. ad
Popul. Antioch.
Rom. 5. 3, 4
Εἰκὼν Βασιλέως

people in private Devotions well watered with tears; and others in publick, by Loyal Pulpits, consigned and sealed with earnest *Amens* of the like Congregations; besides the *Prayers and Tears* of such a father as surely *availed much*. Well might the seeds of his Pious Nobility, and Noble Piety thrive, being so well watered. It was rightly said to *Asenath*, as touching her Son *Augustine*, that the son of so many *Prayers and Tears*, in all probability could not be for ever lost. And who could expect any lesse, than, that God, in his due time, should blesse our Sovereign on better means; and make him a blessing? A right noble soul he has made him, by such right means.

Now the last kind of Noblenesse is that of *disposition*, *Noble Mindednesse*; the very *essence* of Royal Dignity, and Crown of both the former. By this a King makes good the Nobility of his Birth, and Honours of his Royal Progenitors; and proves the Text most true. By this he becomes a Blessing indeed unto his Subjects. *a Hugo Cardinale* expounds the Text of this, as the only right felicitying Noblenesse. And *b Diodatus* takes him only for the Son of Nobles in Solomon's sense, who bears a Noble Mind. But *c Dionysius Carthusianus* rightly thinks him most truly so, that is Noble by Noblenesse of stock, and also by a stock of Noblenesse in himself, a Noble stock of Heroick Virtues. Now this it is that beautifies our King, and beautifies his Kingdomes. Yea this has crowned him already, and rendered him most worthy of that *Royal Diadem* how ready for him. It is this Noblenesse that inclines him so to *Acts of Grace*, as the like did *d Philip of Macedon*; and makes him resolute with *e Alexander the Great*, that nothing can be more Noble than to do well to them that have deserved ill. *f Ambrose* thought it *grande inventum* in King *David* so to bear the bitter words of one bold railing *Shimei*. What

*Flod. in
Shem. in
Ier. 5. 16.*

*a Hug. Car-
dinal. in
Locum.
b Diodati
Annotat. in
hunc vers.
c Carni pro-
pagine &
virtutum
preclarissime.
Dionys.
Carthu. in
Locum.
d Philip of
Macedon's
Life, by
S. G. S. at
the end of
those by
Plutar.
e See Plat.
in vii Alex.
f Amb. in
Apolog.
David. c. 11.*

England's Beatitude.

36.

Cod. lib. 9.

T. 36.

Magn. mi.

mi proprium

est p. acidum

e. p. t. am. q. m. d.

sumque ac

injuriar. c.

offensas su-

perando de-

spicere.

Senec. de

Clemen. 1. 3.

See Volatier.

Anthropolog.

lib. 1. 3.

Plutar. in

Aristide.

I. Pa. 2. 23.

Cum enim

Princeps

virtutibus

divitiis cr-

natus, ad-

temp. guber-

nandam ac-

cesserit, non

bono, sed

Deus ipse

temp. illam

gubernabit

Deus enim

in peccare

sancti prin-

cipi inco-

sui cum mo-

vebit. c.

facile in su-

dium publi-

ca salutis

impeller.

Hieron.

Officior. Luf-

tan. de Reg.

Instit. o.

lib. 1. 8.

is it then in our Sovereign, to forgive both the *Lying Tongues* and *Libelling Pens* of many *Shimeles*, and many *Shebaes*, and many *Labshakebs*, guilty of Crimes no less than *Capital by Imperial Laws*; and not only to forgive them, but to practise the *Art of Forgetting* them too. Bless'd art thou, O Land, in a King so Nobly disposed, as to bury ten thousand Acts of Rebellion in one *Royal Act of Oblivion*. Our acting that *Aristides* himself, so renowned for not re-membring his malignant enemies that had exiled him. In deed his exilement was only by an *Ostracisme*; and that ever was *pro certo tempore*, and commonly *eum honore*; a Rele-gation to some certain place for ten or fifteen years at most. But our Sovereigns profligation, or proscription, or Cru-eller persecution, was on worse terms, yet pardoned on better Principles. His greater indignities born, not only *animo civili*, with that *Worthy* in *Suetonius*; but *animo celesti*, with that *Worthy* of *Worthies* in *St. Peter*, *Who when he was reviled, reviled not again, when he suffered, threatened not; but committed himself to him that judgeth righteously*. And it is not only Noble mindedness, but Heavenly mild-ness too in his Sacred Majesty to have men live and mend. A disposition that proves him both the *Son of Nobles*, according to his *first Birth*, and the *Son of God* accord-ing to his *Second*. Of *Civil* and *Sacred Nobleness* too. It is his great Honour; and our great Happiness that by *Nature* he is *sacra sanguine Dilectum*; the *Son of England's Al-mighty Gods*: but his greater Nobleness; and *England's* greater Happiness; that by *Grace* he is *remans sanguine Christi*; a *Son of God Immortal*; every way right Noble, according to that *first acceptance of the Son of Nobles*.

The Second is, that a King be so by *succession*; borne a King. A point that merits more Observance, and a more deliberate Treatise, that can be ministered in a breath or two

at the very last gasp of a Sermon. Yet I must be at a very point with it: otherwise I might at large have related how *Lipius* treating of Kings by Election, and Kings by Succession, upon just reason, rejected Election, and election Succession. And so must all that will yield to Reason, or to Religion. The Word of God ascribes the Blessedness of a Land to a King by succession, or a King by Birth, the Son of Nobles. And the common Course of God hath ever been to annex the Administration of National Blessedness to some Princely Tribe ennobled for that purpose or to some certain Race of Kings. So he appointed the Noble Tribe of *Judah*, with a promise that the Scepter should not depart from *Judah*, nor a law-giver from between his feet till *Shiloh* came. So he likewise named the Race of *David*, saying, His seed will I make to endure for ever, and his Throne at the gates of Heaven, Psal. 89. 29. and farther declaring himself there so much for Kingship by Royal Birth-right, as that he vows to have it so. But so he would not have done, had he seen election of Kings to be better than succession; and he must needs have seen it, if it had been so. And as in *Israel*, so in other Kingdomes, he hath raised some certain Families nearest to himself for the better management of his Publick businesse with the people; and for the conduct of Civil Blessedness unto them; Denying to blesse them by Common Hands. When *Azarias* and that *Ioseph* son to *Zacharias*, in the time of the *Maccabees*, would needs undertake the procuring of some blessing of Gods people; God would not blesse their undertakings, nor his people by them: Because they were not of the seed of those by whose hand deliverance was given to *Israel*; as it is given for a Reason. 1 *Maccab.* 5. 62. *Quia non erant de semine illorum, &c.* Such emulous Undertakers were of late in *England*, who intended, or at least pretended, to seek the welfare of the Land: But God would not let the Land fare well by their

pretences; they were not of his approved Tribe. The son of Nobles was not amongst them. Nor was it his *Political Capacity* in a *Notional Separation*, but his *Personal* in a *National Conjunction*, that God would bless his people by: God would have the Redeemer of *Israel* to be born a King; and so the Redeemer of *England* too. It is not for nothing, that the *Holy Ghost* would the world take notice, that our Saviours Kingship was by succession: *tu dicitur Summus & Is.*

Math. 2.2.

Dauid. Born the King of the Jews. A King by Royal Birth-right: *Born with a right to sit upon the Throne of his Father David, Isa. 9. 7.* And so in Gods ordinary way, his Instruments of National Blessedness be born with right to be enthroned. When such be, their People be blessed.

Aquin. de

Reg. Princip.

lib. 4. c. 19.

I shall only hint *Two Reasons* of *Solomon's* assertion, and so thank you for your Noble Patience. The first inferred from the *Common Infelicities* that arise with Ignoble Upstarts; such as be *de vili loco assumpti*, exhaled from low Parentages to high Powers, *ut pluries ladunt*, saith *Aquinas*: for the most part prove destructive.

Asperius nihil est humili cum surgit in altum.

Volateran

Antibropol.

lib. 2.3.

None to the beggar on horseback. Rome was never worse hacknied, then when *Ignoble Upstarts* mounted the saddle of Imperial Command. When *Opilius Macrinus* had compassed the Death of the Emperour *Caracalla*, and caused the Souldiers of his faction, *Oliver* like, to chuse him, tithough of ignoble Birth, to be Emperour, that is, *Stilo novo, Lord Protector*, he soon became of that *Oliverian* Pride and Cruelty, that he plotted the ruine of all that were not of his faction; or that would not comply with all his wicked purposes. So when *Maximinus* of ignoble birth too, was made Emperour by his *Army Officers*, he also sought the destruction of the friends of his late Sovereign, *Alexander Severus*; and as *O. C.* did, overawed the senate, and

See his Life

amongst

the Roman

Emperors,

by R. B.

See his Life

also, by

R. B.

persecuted Christians, as English Protestants were of late. Such be the common evils, when such evil Commons aspire to Monarchie. Well therefore might Solomon say by the rule of Contraries: Blessed are thou, O Land, when thy King is the son of Nobles.

The Second Reason may be from the National felicities that succeed with Noble Sovereigns, as *Alexander*: A good man is a common good: true of every good man; but most certainly so of every good King; Whose greatest Noblenesse cannot but be the Royal Pre-rogative of greatest goodnesse: yea most notable Blessings to Places and People, have mostly attended most Noble Births. I may instance in *Cæsar Augustus*, descended from the Noble *Octavians*; whose publick Designes reformed his State with good Lawes, repaired the Cities dilapidations; so modelled publick Elections, that honest Trustees might be impowered, (as our good Sovereign does with Religious Care, to have such *Burgeses* chosen) and laboured so for a General Peace, that he caused the Temple of *Ianus* to be shut up, as it was that Third Time, when the Prince of Peace, our Blessed Saviour came into the world, and was honoured with that Anglicall Birth-Song, *Glory to God in the highest, on earth peace, &c.* In honour of whose Birth, that Noble *Augustus* erected an Altar of Noble structure in the Roman Capitol with this Inscription; THE ALTAR OF GOD THE FIRST BORN: yea such a Lover of publick good he was noted to be, that he was worthily styled *Pater Patriæ*. I may likewise instance in that Noble Emperour *Antoninus Pius*, which *Sir-name* was given him, for pardoning many Delinquents at his first coming to Imperial Dignity. A branch of Royal Piety which has no lesse flourished in our most pious Sovereign; for which Clemency, and other Noble Qualities,

Contraria sunt causa. Beda

Menand. in Pall.

See his Life written by S. G. S. at the end of Plutarch's Lives.

Iani Templum solus clausit, Marsarum solus aperuit. Emanuel Thesaur.

Luc. 2. 14.

Seneca de Clement. lib. 1. cap. 19

See his Life written by R. B. amongst the Roman Emperours.

Volater.
Ambrosius
lib. 23.

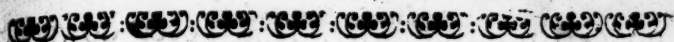
See his Life
by R. B.

See Socras-
tes-Socras
Eccl. Hist.
1. 3. c. 11. 20

titles, that *Antoninus* was likewise called *the Father of the Virtues*; for *Placabilite*, *Clemencie*, *Sanctitie*, as faith *Volateran*, he was reputed another *Numa*. I could instance also in the noble Emperour *Gratianus*, who did the publick good of *Banishing* turbulent Hereticks, of *reducing* others to the true Religion, and of *repairing* Churches for the publick Worship of God. The time failes me to tell you of Noble *Theodosius*, and his Noble son *Arcadius*, and others that have been Publick Blessings to their subjects. I must end with that Noble Emperour *Iovinianus*, a famous *Defender of the true Faith*, and of such as were faithfull to it; as our most gracious Sovereign shewes himself to be. Not mistaking *faction* for *faith*, nor *fanaticks* for the *faithfull*; but taking such to doe, by curbing their *Contentious* spirits, and countenancing those that were *Orthodox* and *Orderly*, such as that holy Father *Athanasius*, whom he restored to his *Bishoprick of Alexandria*; as he did also others to theirs from which they had been unjustly sequestred. And by the *leading example* of that good Emperour, many were induced to be *Christned*; and by his *Christianity* many were redeemed from *Barbarian Slavery*. Such a memorable Benefit, and publick good; as our good Sovereign brought with him to this Land, where his most Loyal Subjects were most barbarously enslaved by their fellow Subjects, of all slaveries the most insufferable. But by his most happy coming again to the Land, the Land is most happily coming again to it self. *Terra Beata*, a blessed Land: Blessed in having a King; and blessed in having but one King; and blessed in having our own King; and blessed in having such a King as our own, a King right Noble in right acception of *the Son of Nobles*. Now the KING of Heaven bless him, and be forever blessed for him.

And so let us Pray.

Blessed



A Prayer.

Blessed Lord ! thou hast blessed us, and done great things for us, whereof we are glad. Thou hast turned away the Captivity of the Land ; and brought back the Captivity of our National Blessednesse. We desire to blesse thy Name for all thy Mercies and Blessings ; but especially for restoring our thrice Noble Soveragin *Charles* the Second, to the Land ; and the Land unto it self by him. Thou hast given him Possession of many and many Hearts. Lord help him to hold Possession. Thou knowest the Mutability of the Many , whose *Placets* are easily had, but hardly held ; and whose humours are all for making a Darling great : but their Consciences not at all , for upholding a just Greatnesse. But thou still and still the same God of Love and Mercy, and Power unto him. Uphold and defend him in his just rights and Regalities. Make both sorts of Independent Pride come down to Allegiance : that of the Covenant, and that of the Engagement : the Classsical , and the Congregational. Make them both to bend

F

under

under Royal Authority. And keepe down all
such *Coraks*, as pretend Religion, and practise
Rebellion. Dete& the Wickednesse of all such
falsaries and Impostours, whose voices are the
voices of Reformation, and Canting Incanta-
mentations. But their hands the hands of Vio-
lence, Oppression, Church-robbing, King-kill-
ing, and any such hellish Devillisme. O thou
God of Truth, suffer not such Supplanters any
more to cheat the credulous Many of their Loy-
alty, their Religion, their Liberty, their E-
states, their Consciences. Neither suffer such
self-Sainting sons of Cruelty to have any power
to touch thine Anointed any more. Enervate
all their Armes of flesh, and cloath them with
their demerited shame; but upon himself let
his Crown flourish. And blese him spiritually as
well as temporally; inwardly, as well as out-
wardly. Let not the Greatness of his Court
Royal lessen the Goodnesse of his Court of
Conscience. Suffer not that *White Hall* which
is in him, to be lost in that *White Hall* in which
he is. And let not any Feast be a Voider to that,
which has been his Continual Feast. But let that
Peace of Conscience, which sugared all his suf-
ferings, and sweetned all their Sharpnesse, be
still

still and for ever thy Entertainment of him. Let thy Royalty be Blessednesse to him, as his is to thy People under him. And to make us all his Obedient Subjects, make us thy faithfull Servants. Help us to honour, and humbly obey him in thee, and for thee. Direct us, and all that be concerned in that great Concernment of the Land, the choice of Representatives. Let all Elections tend to thy Glory, the Honour and safety of thine Anointed; the Peace and Prosperity of this Nation, and National Church, through Jesus Christ our Lord.

F I N I S.

